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The Non-Subscribing Presbyterian

No. 361. OCTOBER, 1936.

LIFE. LIGHT. LOVE.

"God is love, God is light, Light is life."

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NOTES AND NEWS.

HARVEST THANKSGIVINGS.

Antrim—October 25th, 3-30 p.m., Rev. John Barron.

Ballee—Sunday, October 18th, 11-30 and 7, Rev. C. Simpson. Monday, October 19th, 7-30 p.m., Rev. W. Townley Tilson, M.A.

Belfast, First Church—October 11th.

York Street—(Anniversary) Ulster Hall, Oct. 4th, 7 p.m., Preacher, Rev. Dr. A. L. Agnew, B.A.

Ballyhemlin—October 4th, 3-30 p m., Rev. J. Barron. Belgravia Male Quartette.

Downpatrick—October 4th, 11-30 and 7, Rev. R. Nicol Cross, M.A.

Clough—October 25th, 11-30 and 7, Rev. C. Simpon, Ballee. October 26th, 7-30 p.m.

Crumlin—September 27th, 12 noon and 7 p.m. Rev. J. Hinkins, M.A.

Glenarm—September 27th, 3 p.m, Rev. P. M. Lee, September 28th, 7-30, Rev. Thos. Munn.

Banbridge—October 4th, 12 noon and 6-30 p m., Rev. C. Simpson.

Larne and Kilwaughter—September 20th, 11-30 and 7, Rev. John Begg.

Killinchy—October 4th, 12-15, Rev. D. J. Williams ; 7 Rev. J. Shaw Brown. Monday, 7 p.m., Rev. J. Shaw Brown.

Mountpottinger—Sunday, 18th Oct,, 11-30, Rev. F. Munford, B.A. B.L. ; 7, Rev. W. H. Townley Tilson of Greyabbey.

Belfast Domestic Mission—October 18th, 11-30 a.m., Rev. W. Eakin; 3-30 p.m., Mr. W. Howard Payne; 7 p.m., Rev. F. Munford, B.A.

Moneyrea—Sunday, October 4th, 12 noon and 7 p.m., Rev. W. H. Townley Tilson, M.A. Monday, 5th October, 8 p.m , Rev. J. Dare Davies.

Ravara—Sunday, October 25th, 3 30 p.m., Rev. J. Glynne Davies. Monday, October 26th, 8 p m., Rev. J. Dare Davies.

Holywood—October 25th. Dr. Agnew.

Raloo—October 25th, morning, Dr. A. L. Agnew.

York St. N.S. Presbyterian Church.

Anniversary Service

IN

ULSTER HALL

ON

SUNDAY 4TH OCTOBER

PREACHER:

THE RIGHT REV. DR. A. L. AGNEW,

Moderator, N.S. Presbyterian Church.

Soloist - - Miss GERALDINE COSTIGAN.

MUSIC BY

BELFAST MILITARY BAND

CONDUCTOR - MR. GEORGE DEAN.

:: Doors open 6 p.m., Service at 7 p.m. ::

SUBSIDY FUND.

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

Change of Address—Correspondence, etc. intended for Rev. Alfred Turner should be addressed to him at "Oakley, Broughshane Road, Ballymena."

Domestic Mission—Arrangements were again made this summer as in the past years for a group of mothers to spend a short time at the Holiday Home, Carnlough. We are greatly indebted to Miss A. F. Montgomery for her valued help on behalf of the women and children who were thus enabled to have a pleasant week at the seaside.

The annual outing of the mission branch of the Women's League was held later than usual. This year Portrush was chosen as the place of attraction and the choice proved a most happy one. The day was fine which gave charm to the walks along the beach before and after a sumptuous tea. Mrs. W. Newman and Mrs Leith were in charge of the company and their arrangements for the comfort and pleasure of the members were very well appreciated. Following the annual meeting of our Social Club this week, all our winter activities will shortly be resumed. The Debating and Literary Society opens the winter programme with Mr. Henderson who always receives a cordial welcome as visiting speaker. Other prominent speakers will take part during next quarter. Mr. James Gilliland whose services in the Boy's club are highly prized by parents is again in charge this session. We look for an enlarged membership so that many more of the boys may share in the benefits to be derived from attendance under the experienced leadership of Mr. Gilliland.

The Dramatic Society has two bookings held over for early dates this winter. Mr. F. M. Pett, Director, is planning for even other things this session so that we expect to see our young friends on the platform before long. The Swimming Club has had a very good record for first Summer, several members have mastered the elementary stage, a few have even more progress to their credit so that we are gratified for the benefits conferred by this new activity of the mission. The Annual Harvest Services will be held on Sunday, OCTOBER 18th, at 11-30 A.M., 3-30, and 7 P.M. The morning Service will be conducted by Rev. W. Eakin, afternoon by Mr. W. Howard Payne, and evening not yet arranged.

We acknowledge with thanks parcels of clothing from Mr. C. J. McKisack, books from Mrs. W. Newman and Mr. Orr. W.E.

* * *

First Presbyterian Church—At the First Presbyterian Church, Rosemary Street, it has long been the custom at the annual Harvest Thanksgiving and Sunday School Anniversory Services for the organist and choir to render some noted Oratorio at evening worship. This year Haydn's "Creation" will be given in a selection of solos and choruses at 7 p.m. on Sunday, October 11th, by the principals and an augmented choir. The Minister, Rev. R. Nicol Cross, M.A., will give a brief account of the great composer's life, and a large congregation is, as usual, hoped for. No history of the musical life of Belfast would be complete without reference to the pioneer work done by the First Church in these services. The afternoon service for scholars will be held at 3-30 p.m., to which parents are cordially invited.

* * *

Mountpottinger — Among those who crossed St. George's Channel to spend a holiday in Ulster were two former ministers of the congregation, these being Rev. J. Worthington, B.A., and Rev. J. H. Ewbank, B.A., B.D., both of whom we welcomed to our services. The resident minister being on vacation, Mr. Ewbank very kindly occupied the pulpit on Sunday evening, September 6th, when a good congregation rewarded his efforts.

With pleasure it is recorded that one of our senior boys in the Sunday school—James McIlwrath—passed the recent Northern Ireland Senior Certificate Examination with Honours. This will permit of his carrying out the intention of studying for the Civil Service Examination.

* * *

Ministers' Meeting—301st was held at Ballee on September 7th, the Rev. C. Simpson presiding. The Rev. Dr. A. L. Agnew described his recent visit to Russia, and gave a very concentrated account of what he had seen and learned there of the country, the people, its cities, showing snap-shots he had taken. His address was very informative as to the factories, the Five Year Plan and the new development under it, the great expansion is one of the wonders of the world. Moscow is growing above ground and below, the Metro, the Underground Railway, is the finest in the world. Beside regular workers thousands of other workers spare many hours of their spare time in helping to build it. The villages and land under cultivation, with resident doctors, nurses, schools and up-to-date machine work, were all described. The Russian Democracy, Soviets, Communists, Council of People's Commisars or Sovnarkom were all included. Marriage and Divorce, Children's Welfare and Religion. The latter is in something of

the condition of the Reformation under Henry VIII.

* * *

Downpatrick—On Sunday, August 23rd, Miss Mabel Dickson, on the occasion of her approaching marriage, was presented by the choir, Sunday-school, and friends with a handsome eight-day clock as a token of affection, and in recognition of her kindness during eight years of excellent service as organist and teacher.—*Down Recorder.*

* * *

Holywood—Thanks to the initiative of Mrs. Gardiner, President of the local branch of the Women's League, a junior section has been organised and successfully started at Holywood. The members meet weekly, and classes in Arts and Crafts, First Aid, and Literature have been begun. The recreation side has not been neglected—Table tennis and other games are provided. The young women appoint their own officers and manage their own business. The officers are:—President, Miss Mary Gardiner, M.A.; vice-president, Miss O. Neill; secretaries, Misses E. Graham and I. Patty; treasurer, Miss S. Meneely.

* * *

First Sunday School—It does not appear to be generally known that the first Sunday school in the British Isles was founded in the village of Doagh, Co. Antrim, in the year 1770, by a Mr. William Galt, who was interred in the graveyard in connection with Kilbride Presbyterian Church, Co. Antrim. The headstone bears the inscription:

"Erected 1842 to the memory of William Galt of Doagh, who died 7th January, 1812, aged 61 years.

He was the first to establish a Sunday school in Ireland (which he did in Doagh in 1770), and had to bear with much opposition and reproach from the prejudiced.

But a better age has arrived, and all men now unite to approve his philanthropy and bless his memory."

—*R. B. Robson, late Superintendent of Doagh Sunday School, Co. Antrim.*

"Radio Times."

* * *

Women's League—The quarterly meeting of the Ulster District was held at Ballyclare on Tuesday, September 15th. The service at 3 p.m. was taken by Mrs. Munford of Mountpottinger, who preached a very helpful sermon. Tea was afterwards served to about 70 members of branches in Antrim and Down, in the Victoria Hall, which has been erected by the efforts of the Ballyclare Women's League members. The interior is delightfully decorated in cream and green, with curtains, crockery and table linen in the same colour scheme, the whole reflecting great credit on the members. Mrs. Gardiner, President of the Holywood Branch, gave a very interesting and educational talk on a recent visit to South Africa. Miss Armstrong, President of the Ulster District, was in the chair.

* * *

November, 1936, number published on the **Fifth** Saturday of October. Copy should be in before Saturday, October **24th** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

* * *

The Down Recorder prints an appeal: "Break up of Sunday!" and refers to work done by the Lord's Day Observance Society, whose efforts have met with considerable success. "Do you realise that Britain's quiet restful Sundays—the glory of our land—are being broken down by the Sunday Destroyers in our midst. The peril is that multitudes of our countrymen are being lured into the Continental idea of Sunday. That is to say, a Sunday which may be given over to Sunday sports and amusements of all kinds. This idea is a delusion and a snare."

* * *

The Rev. Alex. Gordon was on a tram in Manchester. A rather fanatical person was dilating on how all Unitarians were going to hell, evidently not suspecting what the clergyman was, sitting opposite. Mr. Gordon leaned forward and said: "Do you really believe that?" "I do," was the reply. "My word, but you're going to be in splendid company!"

* * *

A Church of England clergyman once remarked, "If ever I have a Sunday off, I go to a Unitarian Church. I'm always sure of a good sermon."

* * *

"Every day, in every way, by the help of God, I am getting better and better."—Coué.

* * *

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers. Half-yearly subscriptions now due.

THE LATE HAROLD RYLETT.

An Appreciation.

FROM "THE MANCHESTER GUARDIAN."

The Rev. Harold Rylett, who died on Sunday, August 9th, at Ballygowan, near Belfast, was a Unitarian minister who made his mark as a journalist and politician. Born at Hardcastle, Lincolnshire, in 1851, he was employed as a youth in the office of the "Birmingham Daily Post." For some years he was a student at the Unitarian College, Manchester, and at Owens College, where he remained until 1877. He plunged into politics as a student. He was secretary of a Liberal club in Regent Ward, Salford, to the opening of which he invited Gladstone, Bright, and other notabilities. This venture failed, but he elicited a letter from the "G.O.M." in support of the Liberal candidate at a by-election shortly afterwards, which he triumphantly read to a large meeting. A little later he was introducing Joseph Arch, then engaged in the campaign for an agricultural labourers' union, to a meeting at Bacup. Rylett first settled at Reading, 1877-8, when in company with Arch he tramped seven miles to a meeting. Their platform was a wagon, and the light provided by torches made of candles wrapped in paper. The two slept in one bed in a room under the roof of a labourer's cottage, but when Arch turned over Rylett fell out, and with counterpane for cover and his coat for pillow finished his sleep on the floor. Many years later, during the Great War, when Arch was over ninety, Rylett called upon him in his little cottage at Barford, Warwick, and rejoiced to find he was not forgotten.

At Moneyrea, County Down, his second settlement (1879-84), he became the intimate friend of Michael Davitt and was actively associated with the Land League as chief organiser for the Province of Ulster. During this period he made the acquaintance of Parnell and other Irish leaders. When settled at Dudley (1887-9) Davitt visited him, and after a meeting at Aston gave him an envelope containing £5 "for John Wilson"—the gunmaker who, many years before, had been convicted with him, and whose sentence of seven years' penal servitude Davitt had asked to have added to his own, since Wilson was innocent.

Whilst settled at Dudley Rylett presented evidence relating to the nail and chain trades to the House of Lords Select Committee on Sweating. Already in Ireland he had struck up a friendship with Henry George, and in London took a hand in printing a popular edition of "Progress and Poverty." He had previously taken George to see the nail and chain makers at Cradley Heath, and one morning when the Select Committee was about to begin work George appeared on the scene. "What are you doing here?" asked George, to which Rylett replied, "I am trying to explain to these noble lords why these poor people are in such a wretched condition." "Well," said George, "that is very simple. There (pointing to the noble lords) is the cause, and here (turning to the group of witnesses) is the effect."

At Maidstone from 1884 to 1887 Rylett served on the school board, and in London from 1896 to 1900 was a school manager under the board. During the South African War he was honorary secretary of the Stop the War Committee. During his longest ministry, at Tenterden from 1904 to 1929, Rylett was admitted to the inner circle of Ellen Terry, and by her will was appointed a pall-bearer at her funeral.

As a journalist Rylett was indefatigable—editor of the "Hyde Telegraph" during his ministry at Flowery Field, he joined the staff of the "New Age" in 1896, and was editor and proprietor from 1899 to 1907. During 1905-7 he was on the editorial staff of the "Tribune," and travelled abroad organising the foreign correspondence. For many years he was English correspondent of the "New York Standard."

A man of fine presence, an able and impassioned speaker, Rylett was a staunch lover of civil and religious liberty. In his own denomination he served as president of the London District and South-east Provincial Assembly in 1926. On his retirement from the ministry in 1929 he lived in Ireland, presenting his books, many of them given him by their authors, to the library of the Unitarian College, Manchester. H. McL.

"Newman Hall, being importuned for a recommendation to College by a good mother who assured him that her son was an embryo apostle, though his talent was hidden in a napkin, he consented to have a talk with the young man, after which he wrote this note — "Dear Madam, I have shaken the napkin, but there is no talent."

HISTORICAL NOTES.

Moneyrea, 1750-1798.

While this historic congregation can trace its origin back to the beginning of the 18th century, there are few records of its work or its members extant prior to the ministry of Rev. Fletcher Blakely, 1809-1862. By a happy chance an old note book of Rev. James McKean, 1746-1774, has come to hand and while the items are rather meagre, they are interesting as throwing some light on the congregation of that period.

Goldsmith wrote of the village preacher "passing rich on forty pounds a year," but Moneyrea's minister seemingly had a struggle to gather thirty in yearly stipend, and yet managed to advance money to a member of his congregation at 6% interest as evidenced by notes of receipt of this interest for the loan of ten pounds to a James Reid.

Rev. McKean collected his stipend, probably as he made his visits. A page is devoted to each townland, starting with Ballyrush 1751, Ballykeel, Clantinacally, Tullygirvan, Ballybeen, Munlough, Moneyrea, Ballygowan, Crisanacreevy, Tullyhalest, Lisleen, Ballycreely, Edenslate, Ballyallaly, Gransha. This order varies in the different years following, but there are few changes in names, Abernethys, Frames, Hamiltons, Kennedys, Orrs, Reids are in profusion, while Brice, McCullough, Boyd, Pettigrew, Stewart, McGoun, McClure are represented in less number. One Ninian Curry, from Munlough, pays regularly his 1/6 for a few years, and with its disappearance from the later lists, we assume his decease with regret, for Ninian has a good Scotch ring to it. To the genealogist these lists are interesting, although no marriages or births are recorded, there are instances of executors paying stipends, thus showing some connection of families.

The stipend varied from 5d to 6/-, ten pence seemed a fair average in some districts. One must of course remember that money then was worth at least four times what it is to-day.

Outside the stipend lists, there are items regarding expenses for Church, which at that period seems to have had a thatched roof, and a payment of stipend due h s predecessor Rev. McCullough.

January 9th, 1750. Laid out in behalf of the congregation of Moneyrea, of the money I have received in stipend and given credit in my book for, viz: to discharge Mr. McCoulagh's stipend two pounds eight and four pence.

To Alex. Barr in order to buy straw twelve and five pence, to James Orr of Ballykeel to buy straw scollages (or sallies) and workmen for the meeting house two pounds five shillings which the said persons have laid out and accounted to the congregation for as witness present Gawin Hamilton, James Abernethy, James Orr, Will Orr. Then at Saintfield fair John Sloan paid for Robert Gordon four pence; no further detail. One pound four and elevenpence was paid for clothes and a hat, and for fixing the Meeting House ditch. James Hamilton was paid 1/1 this may be for planting 2000 Quicks which cost 4/11.

Money was paid to buy flaxseed, but unfortunately quanity is not stated. We assume that the minister had a farm and got his linen woven, but only one item gives us any idea of what he paid for weaving, and that is weaving 13 yards stripe linnen 3/9. One entry shows quite a stock of linen.

"Mr. James Reid w—checked for me, one piece 14 hundred, fifteen yards of 17 hundred, 20 yards of 9 hundred, one piece of 9 hundred 12 yards of 12 hundred, 16 yards of coarse twilled linnen, 19 yards of huckaback, 25 yards of deaper, 30 yards of 15 hundred"—perhaps the w—stands for wove.

This entry reads rather quaint. "March 5th, 1750, John Abernethy and I counted this day and then he is indebted to me six shillings James McKean."

The minister, perhaps the congregation, had an interest in a farm in Ballyrush, as this entry shows. "Received from John Pritchard the sum of fifteen shillings profit rent due me out of his holding in Ballyrush at May last. I say received this 2nd of October, 1754."

The name Alex. Barr, Gransha, reminds me that his descendants became involved in the 1798 rebellion, had to leave the country, but returned later under the name of Gunning.

Rev. McKean starts this notebook with a list of subjects and texts he preached on in Moneyrea, and as supply at Greyabbey, Ballynahinch and Dunnachadee. Death, Regeneration, False Witness, Drunkeness, "the almost Christian," "Our Conversation is in Heaven," Repentance. One would have wished that more details of service had been given, such as Psalms or length of sermon. About one hundred and ninety names are annually recorded, thus giving us some idea of the size of congregation at that period. Mr. McKean's ministry terminated 1774, and he was succeeded by Samuel Patton, who was paid somewhat better, as in 1799, in a return to Lord Castlereagh of the amount of stipend paid each Presbyterian minister,

Moneyrea returns £60; this compares very well with others such as Downpatrick £65, Templepatrick £57. Newtownards paid £70, but this included Lord Castlereagh's own grant of 30 guineas.

One can picture the old Pastor in those days, dressed in long coat and knee breeches, with hose and strong shoes, wearing peruke or wig surmounted by hat, striding along rough roads or byways, visiting his flock, discussing Crops, Weather, Government or Congregation. The famine 1740-1 followed by disease brought a great desire among those who could to try their fortune in America. An average of 12,000 is recorded as leaving Belfast and Derry in some years. Family Trees such as the Orr's show a large number of the connection emigrating to different parts of America. It must have been a most trying and depressing time for a country minister, to see his young members leave their homes. The country around Dundonald was described by a writer in 1777 as "black and barren." No wonder that those who could not get away became discontented with conditions, the situation culminating with the rebellion in 1798. That period must have been a trying time in Moneyrea district, families were divided, some took active part, but the majority seem to have been neutral, and so the district escaped many of the raids, made by both sides in that historic struggle.

H. J. F. Orr.

MIGRANTS.

To and fro' the swallows go,
Darting high and swooping low.
Changing life meets joy and woe
And the heart learns wisdom so.

Whilst the migrants dip and wheel
A resistless call they feel,
They shall seek for kindlier skies
When the summer fades and dies.

Thus the soul, desires the Light
Looking thro' this world's sad night;
Gladly, all our exile past,
We return to Him at last.

F. H. Aldhouse,
Rectory, Oldtown, Co. Dublin.
Autumn, 1936.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

REVIEW.

Weekly Unity—This is the organ of the Unity School of Christianity, published Kansas City, Mu. U.S.A.

There is given also a list of other publications under the same auspices. Since a Sunday-school lesson is given, we presume there is an organisation. Anything, that has the Divine Unity as its foundation is of interest to us. The articles are clear and simply written. Evidently it is an International movement, and one of its members conducts the "Silent Fellowship" from the Cardiff station of the B.B.C. His work is evidently to suggest subjects for meditation, and give addresses on these subjects. The one before us is "Fearlessness." We shall give a selection from another column, that might be of practical interest. "The Archbishop of York and the Archbishop of Armagh, eleven bishops including the bishops of London, Liverpool, Bristol and Llandaff, and the presidents and moderators of the Nonconformist churches of England and Wales, sent out to the clergy and ministers a request that the 23rd psalm shall be said in the churches and chapels on Empire Day as a prayer for the return of prosperity." This psalm was referred to on "the wireless" as one of the greatest prayers in the world. Several instances are given of the turn to good fortune, which the daily use of this psalm, more especially if said together by a whole family, has brought. Prosperity has come, where before there was acute distress. The "Daily Express" published an account of a Samuel Charles, found through the 23rd psalm, that "the wheel of life, turning at the behest of the one Power, has furnished the impetus for a remoulding of his mind and fortunes;" it was called: "A Psalm to Aid the Fight for Prosperity." The Divine Unity according to this, places in our hands a weapon wherewith to win in the battle of life. ULLIN.

"If ever there was an insane and disastrous delusion it is the delusion that an imperfectly educated man is good enough to preach the Gospel. . . . Providence has now and then made an undisciplined man a great preacher; its ordinary rule is to bestow gifts where they have been bravely earned by patient discipline and toil. Tax your brains. Brains never die of work; they die of inertia."—Dr. Fairbairn.

THE QUEST FOR THE MERCIFUL.

AN IRISH STORY

By Rev. F. H. Aldhouse, M.A.

THE GOING FORTH.

Read these three dreams, for dreams they be
Of one who sought to find the key
That could unlock life's mystery.

Nor orthodox, nor un-orthodox
Could open for him life's deadlocks,
Then at enchantment's gate he knocks.

At length he learned within there lay
To Light's abode the only way
And out of night found bright mid-day.

I had picked up the book called "Cantus stellarum," on a Dublin hand cart. It was bound in faded velvet and had been clasped with silver—which was gone long since. The ugly little hunch-back who owned the cart said "Its ould and in some foreign language. Ye can have it for three bob." But as I moved away in pretended disgust, he called after me. "Two bob to ye," and the book was mine. It was stamped "F. R.C." and there was no publisher's name. I wondered, could it be a Rosicrucian publication?

I decided to show it to the "Wizard," he lived in a thatched cottage which was furnished with Adam's furniture and was lighted with a brass candelabrum of Caroline times. Who he was no one knew. He was called Mr. "Grey," but that was because he always dressed in that hue. He was said to have the knowledge which opened the gates to the Hidden Land.

I had tried to talk to him about that, but he only smiled and was silent. When he held the volume in his hands I saw he was filled with avid desire to possess it, his hands shook, his eyes gleamed.

"I would give you £10 for this," he said, "if you care to sell. A good profit on 2/- don't you think?"

I resolved to put it to the test.

"Mr. Grey," I said, "I believe you would pay much more than that for this old book. It is not however for sale, but I know you could let me walk on Mispec Moor. Do that, and the book is yours."

He did not hesitate a moment. "I will," he said. "Come here at 9 o'clock to-night, that is moonrise."

I was there and he led me into an empty room which I never knew was in the cottage. There was a circle marked in three different colours of chalk on the floor. There was a small mahogany table—the only article of furniture. On it stood a pewter plate holding a honey-comb, a beautifully wrought silver cup filled with wine so fragrant its perfume was noticeable. Also there was a censer from which incense fumed in their swirls of smoke. The Wizard was dressed in a long white robe, with a jewelled ornament hanging from a silver chain about his neck. He asked me to enter the circle, and pouring some of the oil on to a linen cloth, he touched my eyes, nostrils, lips and forehead and above my heart. This is what he said—

"If you would pass beyond the mist, into the living world of Light,
Your senses must be helped to wist the things beyond your mortal sight."

"I touch your eyes that they may see the hidden world of Mystery."

"I touch your nostrils, you must be aware
Of difference between the foul and fair."

"I touch your forehead, that your thoughts may be
In tune with these your eyes shall shortly see."

"And lastly I have touched your beating heart
That all save purity from it depart."

After the unction he swung the censer about me so that I was surrounded by its intoxicating sweet breath. Then the Magus handed me the pewter dish saying—

"Take of this honey-comb and eat
And learn from it, the Magic Life is sweet."

I obeyed and received the chalice drinking from it as he chanted—

"The wine makes glad
The heart that's sad
The Druid vine that bore the grape
Has power to grant to your escape.
Freedom from the flesh's power
Liberty from earth—an hour.
Drink, rejoicing there shall be
From earth's shadows, liberty."

As he finished I saw the walls of the room become grey mist which drifted away, the voice of the Magus faded into the singing of the wind. The candles were stars above my head. I was on Mispec Moor and I must go forth to Caer Orm.

TO BE CONTINUED.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

OBITUARY.

William Armstrong.

Mr. William Armstrong was well-known in the denomination, and had a strong link with All Souls' congregation, through his sister the late Mrs. Miller, and her husband Mr. Harry Miller, as well as his nephew and niece Mr. Bertie Miller, and Eileen now wife of Mr. Pat Riddell the well-known contributor to "The Daily Express" and other prominent newspapers. Mr. William Armstrong passed away at the Royal Victoria Hospital, August 22nd, aged 67 years, the funeral took place on Tuesday morning, Aug. 25th, at 11 a.m., leaving the residence of his brother-in-law in College Avenue. The Rev. John Barron, Ballyhemlin, officiated at the one service in the Cemetery, Falls Road. In the address Mr Barron said: "Brethren we are met together here to-day to celebrate the passing into a higher life of our dear brother, William Armstrong. In the life now closed, our brother often paid homage to the Great Architect of the Universe, and as a true Mason, accepted his daily work as the portion of the Great Plan entrusted to him. As from the hand of the Great Geometrician, he took his part in the Lodge of Human Life and was alert to do his duty while so placed there. The sacred symbols with which he was familiar, were to him the outward and visible signs of Great Eternal Realities Our brother learned that 'the change that men call death' was an initiation into a higher life.

My own acquaintance with him, extended over five and twenty years. A more kind-hearted, genial man, I never knew, always ready to do a kind service, and both among his friends and family, he showed a rare generosity of spirit. He was a man who in his own vocation in life, won to a high position of responsibility, and to all associated with him acted with honour, justice and fidelity. A man of keen intelligence, he found relaxation in hours of leisure in the best of books, and his life having practically been spent in the city, he knew, and understood, and appreciated his fellow citizens, as only one could do, who in the City of Belfast had life-long friendships.

Now, he has passed from the seen to the unseen, from the unreal to the Real, from darkness to Light, from death to Immortality. Come forth to meet him ye Angels of the Lord. Receive him into your fellowship, O ye saints of God May the choirs of Angels receive him, and guide him into eternal peace. Rest in the eternal grant unto him, O Lord, and let light perpetual shine upon him.

Mr. Thomas Hay.

Mr. Thomas Hay, of Clea, Toye, County Down, who died early on Saturday, 12th September, 1936, in his 86th year, was an old member of the Non-Subscribing Presbyterian Church, Killinchy, a strong supporter of our cause, and practically all his life a generous subscriber. He is remembered by his fellow-members as an assiduous and careful member, and almost to the end of his days was the last of the elders ordained by the Presbytery of Bangor many years ago—and his fellow elders had all died before him. These elders were all solicitous for the welfare of our church, and helped to maintain its status in the countryside. They were all genuine Non-Subscribing Presbyterians. It is hoped that the present elders will take the place of those before them with the same fidelity as Thomas Hay and his fellow elders. We think of Thomas Hay as a careful farmer and agriculturist, interested in his home, and a great worker all his days. He was intimate with the farming community, and of late anxious to observe the countryside and to find out how affairs in the neighbourhood of our part of County Down progressed After a strenuous life he had reached a great old age. His wife passed away some six years ago—and she was in many ways a most careful helpmate. Mr. Hay's family are all members of our Church. He left behind him three sons and three daughters, and also an aged sister.

The funeral took place on Sunday, 13th September, at three o'clock in the presence of a large concourse of relatives and numerous acquaintances, in the new Meeting Green, Killinchy, the Rev. D. J. Williams officiating in the home and at the graveside.

Miss Mary Thompson.

It is with deep regret we announce the death of Miss Mary Thompson on Thursday, August 20th, at her home, Fairview, Grand Parade, Belfast, in her 77th year.

Miss Thompson lived most of her life in Clontonacally, and on retiring from farming went to reside in Moneyrea. Later, some three years ago, she removed to above address. She was a life-long member of the Moneyrea congregation, a generous supporter, and an ardent worker who took a keen interest in all that concerned the church and figured prominently in the social life of the community.

She was a lady in whom there was no guile, always cheerful, kindly and helpful. Naturally she was highly thought of and very popular with all classes.

Her remains were laid to rest in Moneyrea on the following Saturday. Rev. J. J. Magill officiated at the funeral, in the absence of the local minister. Heartfelt sympathy is extended to Mrs. Millen and the relatives in their sorrow.

JULIUS CAESAR OR MUMMY?

A lecturer on Reincarnation described an experience he had in Liverpool many years ago. After the address, one of the audience put the following question: 'Misther Chairman, Sur, I'd like to ax the lecturer a quistion. Here he's been talkin' to us a lot of sthuff about rayinkyarnation, but what does he know about it at all? Can he tell me fwat I wuz in me last birrth: wuz I Julius Caesar or a moommy?' Of course a roar of laughter rewarded him, but keeping a solemn face and looking towards his corner of the hall with an expression of bland benevolence, I replied that the gentleman had put so profound a question as to make it clear that he was a thinker who went to the bottom of things; that I made no pretence to seership, and could not look behind the veil to the past, I could only judge from analogy. As the gentleman had kept so quiet throughout the evening, I might have been warranted in supposing him to have been a mummy in his last birth; but now that he had broken out in his martial way, we might imagine it possible that he had been that great Roman general, Julius Caesar.

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"A merry heart doeth good like a medicine."—Proverbs XVII, 22.

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"Think over your intuitions. You must have some. You may say perhaps, "God is." If asked: "How do you know, how do you prove 'God is?'" you can prove it only by inference. Is it not perfectly clear that there must be a God? There was a great process and lapse of time, a distinct charm, between that fact and, let us say, your intuition. There is God, however you care to define that word. God is and lives, and is the power behind and within the universe. Even though you cannot prove it, when you survey the whole of life you see He surely must exist. "Yes, there must be God"—but that is not saying, "I know God."—G. S. A.

— The Unitarian and —
Free Christian Laymen's League.

—:o:—

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"I think that women throughout the world can contribute very much to the development of the arts, to the gaining of appreciation for the artistic spirit, to the stimulating of refinement. Unfortunately, many women who are active in work in the outer world tend to become somewhat hard and even, I might say, unwomanly. Thus, from one point of view, they may be building, from another point of view they are destroying; they are destroying the most beautiful gift woman has to offer to the world—a revelation of the true spirit of art, of refinement, of culture, of beauty. Women must be womanly, just as men should be manly. The world suffers when woman strips herself of her womanliness, and tends to become masculine. Often her masculinity is worse than the man's."— Rukmini Devi.

* * *

"How much time can we give to God in definite 'kneeling' prayer? This depends entirely on each individual, and varies with employment and the duties of this world. Most people can manage half-an-hour a day for mental prayer, usually before breakfast, even though the early rising that this entails may cut short social activities of the previous evening; some can find time for more. A regular time faithfully kept and used will bring light as to, and strengthen desire for, further time if such be possible; for God is to be supremely first in the plan of our lives, to be loved with all our strength. Its influence and effects are to spread over the whole day."—Libyl Harton.

* * *

"Let us meditate on the radiant splendour of the Divine Life-Giver. May He enlighten our understanding."—The Gayatri—the Hindu "Lord's Prayer."

"Death is the supreme process of that change which leads us from the less to the more. Death is not Public Enemy No. 1, as most people think it to be, but Public Friend No. 1. There is no greater friend than Death, though most people are terrified of it. . . . because there is such an atmosphere of terror in and surrounding that word from which it is almost impossible to escape."—G.S.A.

There is among the fine arts, one exclusively concerning women—the very fine art of being a woman. Precisely because women live in a world of men they should realise the delicate responsibility of bringing to that manly world the heavenly gift women may contribute to the world when they feel and think and will like women. Of course, there is a vast particular wealth of soul which cannot be forsaken without mankind incurring a loss. A prerequisite fully to enter into the possession of this finest of arts is to develop courage to accept her womanhood with joyful awareness. Prejudices of this world made by men should be disregarded by women, with the perfect assurance that they will be soon esteemed at their own distinctive spiritual value to mankind.—R. Brenes-Mesen, Professor of Romance Languages, Northwestern University, U.S.A.

* * *

"The doctrine of Papal infallibility was the opinion of a school only, not a dogma. It was repudiated with the most genuine earnestness up to quite a recent date, as for example by the Anglo-Roman body in 1789 and by the Irish Bishops in 1810, or in a document as common as Keenan's **Controversial** Catechism, where it was declared to be 'no article of Catholic belief.' . . . . . The Papacy represents the triumph of imperial absolutism over representative, constitutional authority, and of centralization over consentient witness and co-operation. It was indeed a lamentable 'triumph over history' when Pius IX. declared that in decreeing the Papal Infallibility a 'dogma divinely revealed' he was 'faithfully adhering to the tradition received from the first beginnings of the Christian faith.' "—Late Bishop Gore.

* * *

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